



THE CONVERTED CATHOLIC

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CALLING ALL CATHOLICS

DEFENSE REQUIRES PUBLICITY

HOW THE POPES TREATED
THE JEWS

BIBLE BLACKOUT IN SPAIN

THE LATIN-CATHOLIC MYTH

January, 1941

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THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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... THE ...



Converted Catholic



"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. II (*New Series*)

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For 1941

I said to the man who stood at the Gate of the Year,
'Give me a light that I may tread safely into the unknown.'
And he replied: 'Go out into the darkness, and put your hand into
the Hand of God.
'That shall be to you better than light, and safer than a known way.'
So I went forth,
And finding the Hand of God, trod gladly into the night.
And He led me towards the hills and the breaking of day in the lone East.
So heart be still;
What need our little life, our human life to know, if God hath comprehension,
In all the busy strife, of things both high and low,
God hideth His intention.
God knows. His will is best.
The stretch of years which winds ahead, so dim to our imperfect vision,
Are clear to God. Our fears are premature; in Him all time hath full
provision.

—M. L. HASKINS

EDITORIAL NOTES AND COMMENTS

BY WHAT AUTHORITY?

DEMOCRACY differs in its root principle from all kinds of Fascism because of its concept of authority by which men should be ruled. Fascism, like Roman Catholicism, rests on the principle of authority bound to an indispensable and infallible leader; rule is from above and imposed upon church and society through the medium of a man as a kind of deputy Providence. Democracy rules from the people who delegate authority, temporarily, to their chosen representatives. It is the realization of the treasured principle that the voice of the people is the voice of God, in the conduct of religious and civil affairs. This is what we mean by our American way of life, and in a world now reeling under the devastating blows of its would-be destroyers there is need to redefine and defend it, come what may.

It implies no slavish patriotism, no worship of a state geographically defined. It is the antithesis of rule, in church and state, by an indispensable leader with divine, hierarchical claim to infallibility and obedience. It is self-directive because its goal is ever onward; it is divine because its principles are truly Christian and Godlike; its aim is to liberate, not enslave.

During the past year insidious propagandists tried to shake our faith in the American way, to make us believe that it could not stand up under the hammer blows of the mailed fist of au-

thoritarianism. But besieged Britain, with even a lesser form of this way of life by which America has lived and progressed so far, has given heart to those who began to quail.

Increased faith must accompany defense of America. But it is faith in the principles rather than in the actual government of America that is needed; these principles rather than any leader or government must rule. And since these principles are primarily in possession of those *outside* actual government, it is the duty first of those outside government to preserve them and make them work and rule effectively.



THE PRICE OF PEACE

THE POPE'S recent plea was to the advantage of the dictators. In his own "Christian and Catholic" Italy it was broadcast as "echoing the aims of the Axis". With England physically battered but striving bravely and desperately to survive, with Italy admitting the first military defeat of a fascist power, but with its Axis partner more fully entrenched as the master of the whole European continent, the cold reception of even a pope's plea by Britain and America was to be expected.

Whatever horrors must still be endured by the nations and whatever the outcome, the record from Rome will be made to show continuing blame on the part of the democracies. Fascist

sources point to "this concept" (of the Pope) as "both highly human and profoundly realistic" since it "confirms that at the beginning of the war the 'have' nations lacked the goodwill to accept an order of things more just and more harmonious". No truer statement could be had of the official attitude of the Vatican in the present world crisis.



CALLING ALL CATHOLICS

AMERICANS who adhere to the church of Rome are faced with a bitter choice these days. Whether they like it or not, divided loyalties are thrust upon them. The heart of every true Roman Catholic is naturally drawn to the supreme ruler of his religion, who is enthroned on the banks of the Tiber as sovereign of a state and church solemnly allied with Fascism and its ideology. His church is juridically bound by special concordats to all the fascist nations with their anti-American principles and conduct in matters political, social and religious. As a loyal American, however, a Catholic must support his country as a non-belligerent ally of England, whose Protestantism has always been the target of his church's bitterest opposition. As an American he must oppose, and may later be drafted to war against these fascist nations.

Mere lip-service to the principles of the American way of life means little; in this Fascists, Nazi-bundists, Communists and Christian Fronters have excelled. Nor will mere recital of creeds of loyalty, parading and flag-waving, be the test when positive proof of real loyalty to American principles

is needed.

The test for Catholics is not this mere profession of loyalty to America and the flag for which it stands, but calls for a *repudiation of all that has been officially pronounced and taught by their church in condemnation of the basic principles of the American way of life*. Would they sincerely subscribe to an outright rejection of their church's traditional anti-Semitic and anti-liberal pronouncements; of its papal condemnations of the modern (democratic) constitution of States; of its support of hierarchical and authoritarian regimes; of its opposition to our American public school system of education; of its constant effort to undermine the structure of America's traditional culture, which is admitted by Catholic church authorities to have a distinctly Protestant basis?

If Catholics would thus vindicate their Americanism, they would incur the wrath of their church; it might even lead to excommunication and schism. But they would hearten their American fellow-citizens and contribute immensely to the real defense of the American way of life.



CATHOLICISM'S PANZER DIVISION

CATHOLIC spokesmen, in an effort to appease both God and the devil, praise and condemn Britain almost in the same breath. An editorial in the November 30th issue of the Jesuit magazine *America* says: "We can admit without hesitation that the undaunted stand of the British people in this second winter of war has no parallel in history." In another paragraph of the same editorial, however, it quotes Mrs.

V. M. Crawford, in the *Christian Democrat* for November, as follows: "Probably in no country of Europe have the aims and principles of Christian democracy been slower to gain recognition than in England . . . To the average English mentality, whether Catholic or otherwise, business is still business and there is no real connection between Christian principles and the conduct of an industrial or commercial enterprise."

The Jesuit editor fully endorses this, and adds that the youth of England "knows little or nothing of the tenets of Christianity". He points to the contrast that Mrs. Crawford makes between the lack of Christian democracy in England and "*the results of Catholic Action in France, Belgium, the Rhineland and Italy*", and although he modestly thinks the contrast *too* favorable, adds that "the fervor of Catholic leaders in those countries, and their work in spreading the gospel of social justice, cannot be questioned".

This Jesuit magazine advertises itself as "the leading National Catholic Review of the Week"; it is the chief propaganda organ of the Jesuits, who are appropriately styled "*the fast-moving mechanized division of the Church*".* From its distorted use of the word 'Christian' it would seem to have added the Jew-baiting Father Coughlin to its editorial board.

* Cf. *Catholic Digest* for December, 1940, p. 95.

Please renew your subscription for 1941—if you have not already done so. Promptness in this regard will save us much unnecessary work.

No Priesthood Needed

THE PRACTICE of Christ's teaching is easy; for while you are waiting to begin you are already under way. On the rack, in the school-room; in society, in solitude; in books, in conduct; waking and sleeping you have but to give way to God's power, to give up, to accept, to expect nothing, to be satisfied that the problem is being solved and the truth advanced and behold you become, through this very self-surrender, a part of the solution itself.

Baptism, the Lord's Prayer and the Lord's Supper are the whole ritual of Christianity. I cannot find in the New Testament any other instruments of piety, any regimen or scheme of devotion, any priesthood or altar. Each soul is left to adopt its own devotions and practices. As for Christ's own practices we are obliged to guess them. He enjoins prayer, prayer and fasting, watching; but leaves all in general terms. No form of service was set up, nothing laid down categorically as a gate to the Kingdom of Heaven. Christ seems to have regarded every man as a great saint, who needed no aids to devotion. The Kingdom of Heaven was within the man and would disclose its own teaching in its own time. Christ teaches us to regard one moment in life as like the next. The Kingdom of Heaven is always present. There are no porticoes and approaches to it.

The steps which people lay with so much expense to temples, always lead up sooner or later to brambles and ruin. But this temple of Christ, which has no visible portals, is indestructible. Nothing was ever so abstract as this idea. Time cannot get at it to destroy it. The truths of Christ are like fish in the veil of the waterfall and are as active as the stream. They elude the net. And this Kingdom, which does actually exist, is shown and opened to us more effectively by the elliptical sayings of Christ and the accidental anecdotes about him than ever could have been done through any ritual or theology.

Thus the practice of Christianity is easy.

—JOHN JAY CHAPMAN
(Notes on Religion)

THE CATHOLIC-LATIN MYTH

BEHIND the frightful military onslaughts of the Axis powers against democratic countries is their conception of a "new order" to replace democracy. They are determined to achieve their objective even if the world is reduced to a shambles in the process. Americans are not yet fully aware of the motivating purposes of this determination of Nazi-Fascism. The three thousand miles of ocean that separates them from Europe has made them forget how democracy came into being, that the forces of the old European culture have always been active in efforts to destroy it, and that revengeful resentment against everything Protestant has smouldered for four centuries, abiding the time when opportunity would present itself to retrieve what the Reformation took from them.

The English mind, however, has not ceased to reflect on these things; hence its traditional vigilance against encroachments of Roman church agents in their midst. Englishmen have not been silent on the matter in the past; nor have they failed in the present to take it into account when they see the danger at their doorstep. The highly esteemed *New Statesman and Nation* of London has the following to say in its issue of Oct. 5:¹

"Underlying the cult of Catholic Mediterranean values is a smouldering resentment against Britain as the cradle of the Reformation and, therefore, source of all the evils of parliamentary democracy and a disintegrating 'liberalism' that have flowed from it."

The entire ideology underlying Fascism and Nazism has its roots in this desire for revenge against the post-

Reformation structure of European civilization. All its authors and propagandizers are Catholics of the intransigent school; its three basic, activating principles—hatred of liberalism, of Judaism and of Freemasonry—were dogmatized into European "Christian" society by the church of Rome. It starts from the proposition that the true civilization of Europe was stymied by the Protestant Reformation, which is called "the Apostasy of Europe". José Pémartin, Franco's chief of university and secondary education, has the following to say on this point:²

"At the close of the Middle Ages, the 'Civilization of the West' came to be denied by the next phase of history, the 'Apostasy of Europe', which set in with the Reformation. Now, however, that era has run its course. There is now being imposed a new Catholicization of Europe (*Y se impone una nueva catolización de Europa*)"

The line of argument runs that, as England is the cradle of the hated Reformation, the Mediterranean countries are the cradle of true Christianity, that sea being the very font in which it was baptized. The conclusion is therefore drawn that the control of Christian society must be returned to the Latin-Catholic nations; the spurious, heretical culture foisted on Christendom by Protestant England must be wiped out and true Catholic culture restored. As fascist ideologists dramatically state it: Christianity must be first purged by fire and sword of its heretical aberrations and then re-baptized in its original Mediterranean baptismal font.

It remains to be seen if this can ever be realized. The English take the threat seriously and are putting forth their last ounce of strength to meet it. Americans are either oblivious of such a

¹ In an article entitled, *The Catholic-Latin Myth*, by W. Horsfall Carter, p. 327.

² In his book, *Qué es 'Lo Nuevo'* cf. *THE CONVERTED CATHOLIC* for March, 1940, pp. 9-12.

threat or regard it as a mere Latin theatrical flight of fancy. But Latin-America is too near to disregard the threat entirely.

WHY EVANGELIZE ROMAN CATHOLICS?

Because, first of all, we are commanded by our Lord to preach the Gospel "to every creature." (*Mark 16:15*).

Because Roman Catholicism does not teach its people the real Gospel of Jesus Christ.

Because it does not offer full assurance of salvation and peace with God for this life.

Because it does not teach them to "come unto Christ" directly.

Because it denies them "the right of private judgment," not only as to the Bible, but to everything outside its own teaching.

Because it thrusts itself and the hierarchy, the virgin Mary and saints between the sinner and the Saviour.

Because it substitutes a religion of works for salvation by faith.

Because it falsely gives the priests a prerogative belonging to God—that of forgiving sins.

Because it continually takes money from them for masses for the dead and other superstitious observances for which no real equivalent is rendered—that could be more usefully employed in the spread of the Gospel.

Because it does not satisfy their spiritual natures, and because they are as amenable to the influences of the Gospel as any other sinners when brought face to face with it.

Because whenever the Gospel has been faithfully proclaimed in Roman Catholic lands, there have been conversions and the converts prove to be splendid Christian men and women.

Every new subscription helps our magazine and our work at Christ's Mission in behalf of priests who have turned from the Roman priesthood to join with us in the defense of our liberation and rights as children of a loving God.

ENGLAND AND ROME

CARDINAL MANNING, addressing his priests in the Third Provincial Council of Westminster, 1859, said:—

"It is good for us to be here. It is yours, Right Rev. Fathers, to subjugate and subdue, to bend and to break the will of an imperial race, the will which, as the will of Rome of old, rules over nations and peoples, invincible and inflexible. You have to rear the House of Wisdom which was fallen; and to do this, you have now, as the Apostles then, to gather from the spiritual quarry the stones which shall build up the house of God. You have to call the legionaries and the tribunes, the patri-cians and the people of a conquering race, and to subdue, change, transform, transfigure them one by one to the likeness of the Son of God. With such a priesthood, what may not be done? What evangelists and soldiers of Jesus Christ may not arise from the inexhaustible energy, the steady courage, the fearless enterprise, the intellectual capacity, the indomitable will of England? You have a great commission to fulfill, and great is the prize for which you strive. Surely a soldier's eye and soldier's heart would choose by intuition this field of England for the warfare of Faith. None ampler or nobler could be found . . . England is the head of Protestantism, the centre of its movements, and the stronghold of its power. *Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all is but a war of detail.* All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will. It is the key of the whole position of modern error. England, once restored to the Faith, becomes the Evangelist of the world."

(*Sermons on Ecclesiastical Subjects*, 1863, pp. 166-7).

How the Popes Treated the Jews



AMERICANS had their first inkling of traditional Catholic anti-Semitism from the diatribes of Father Coughlin and other priest-leaders of the 'Christian' Front. They have yet to discover how deep-seated this anti-Jewish feeling has always been in the Catholic church. They have been loath to believe that Coughlin and his followers represent the official attitude of the Catholic church in this matter. But in his pronouncements about the Jews, as in those on other current Catholic topics — the danger of liberalism, the communist menace, the failure of democracy — Father Coughlin's rôle has been that of the spearhead for the opening of the official attack.

The anti-Jewish preachments of the radio priest from the Shrine of the Little Flower were crude but faithful expressions of his Jesuit supporters. For example, in 1934, shortly after Hitler came to power, all that Coughlin has ever said against the Jews was proclaimed in a treatise read by the Jesuit Father F. X. Murphy before a gathering of Jesuits in convention at Manresa Island, Connecticut. Needless to say, this treatise could never have been read before such an assembly without official approbation of his Jesuit superiors. It was later published in the Jesuit periodical *The Catholic Mind* of October 22, 1934. The following excerpts from the treatise of this Jesuit historian will suffice:

"What the Jew was in Holy Writ we may justly expect to find him down the ages . . . fierce and sensual beyond the Aryan".

And again:

"We may yet hear of a Jewish problem in our own America, and that it may become a genuine one we may conjecture from the different ethical outlook of the Hebrew."

A short time later another Jesuit professor, the Rev. Lawrence Patterson, refuting Herman Bernstein in a review of his book, *The Truth about the Protocols of Zion*, in the Jesuit magazine *America* of March 23, 1935, says in part:

"Mr. Bernstein seems to assume that all anti-Semitic feeling is utterly baseless. Is it? Can he deny that Jews largely direct Communism? Can he fail to show that Jews are influential in Latin Freemasonry? The Jewish question requires frank and charitable ventilation. To deny the existence of a Jewish problem is to become an ostrich. The Hebrew nation (for it is a nation) is never really amalgamated by the people among whom it dwells. The apostate Jew who has renounced the God of Israel and the Code of Sinai is a menace to Christian ideals . . . Again it cannot be denied that in both high finance and in the Third International, in the press, and in the theater and cinema, in education and at the bar, Jews exert a power out of proportion to their numbers."

Farther back, we have the prayer of St. Francis Xavier, second only to Ignatius Loyola himself in the Jesuit calendar of saints: "O God, put me some place where there are no Jews or Moslems!"

Catholic anti-Semitism, however, goes farther back than the Jesuits. It is part of the Catholic church's doctrine of the outlawry of all unbelievers, and is most evident in the anti-Jewish decrees of the popes and enactments of Catholic

church councils during the four centuries from 1200 to 1600 — after which it was carried forward by the Jesuits as the guardians of the universal Catholic mind. It is true that occasional popes restrained Christian outrages against the Jews, but the decrees of the Fourth Lateran Council and of the Council of Basle, of Popes Innocent III, Innocent IV, Eugenius IV, Gregory IX, Pius V and Paul IV, compelled Jews to live apart in ghettos, to pay extortionate taxes, to wear an odious badge (the green hat or cape), forbade them to live in the same house or eat or trade with Christians, to practice medicine, to pursue high finance, to acquire real estate, to testify in the courts against Christians, and banished them at times, in whole or in part, from the Papal States. The exact replicas of these papal enactments can be seen in Hitler's Nuremberg Laws, so closely copied and applied by Mussolini in Italy, by Franco in Spain, by Mgr. Tiso in Slovakia, and now being rigorously enforced in all Catholic countries in Europe, including recently 'Christianized' France under its clerico-fascist regime.

The similarity between these anti-Semitic papal decrees and those now enforced all over Europe by Nazi-Fascism can be seen from the following translations of some of the anti-papal decrees of the popes from 1200 to 1600:

Pope Innocent III decreed as follows:

"As Cain was a wanderer and an outcast, not to be killed by anyone but marked with a sign of fear on his forehead, so the Jews . . . against whom the voice of the blood of Christ cries out . . . although they are not to be killed, they must always be dispersed as wanderers upon the face of the earth."¹

"Although Christian piety tolerates the Jews . . . whose own fault commits them to perpetual slavery . . . and allows them to continue with us (even though the Moors will not tolerate them), they must not be allowed to remain ungrateful to us in such a way as to repay us with contumely for favors and contempt for our familiarity. They are admitted to our familiarity only through our mercy; but they are to us as dangerous as the insect in the apple, as the serpent in the breast . . . Since, therefore, they have already begun to gnaw like the rat, and to stink like the serpent, it is to our shame that the fire in our breast which is being eaten into by them, does not consume them . . . As they are reprobate slaves of the Lord, in whose death they evilly conspired (at least by the effect of the deed), let them acknowledge themselves as slaves of those whom the death of Christ has made free."²

Under this same Pope Innocent III, the Fourth Lateran Council, in 1215, which was one of the most important ecumenical councils of the Catholic church, officially decreed Canons Nos. 67-70 setting forth the Roman Catholic attitude towards the Jews:³

The first of these Canons is financial, containing protective measures for Christians against the rapacity of Jews as usurers.

The second decrees that all Jews be distinguished for all time from Christians by color of dress and distinctive badge.

The third forbids Jews to have Christians as nurses, tutors and domestic servants, and forbids Christians to cohabit with Jews and Jewesses. Legal marriage with them was impossible.

The fourth forbids the acceptance of legal testimony of Jews against Christians, and orders preference for the testimony of a Christian against a Jew. An

¹ In Migne, *Patrologia*, CXXV, p. 1291.

² *Ibid.* p. 694.

³ Cf. Binnius, *Concilia Generalia*, Vol. II, Tom. 3, p. 695.

order is also added that all in authority in church and state must watch continually lest converted and baptized Jews continue to practice the rites of their former faith.

A few years later, Pope Innocent III reiterated and confirmed these edicts of the Lateran Council as follows:

"TO THE KING OF FRANCE THAT HE MUST CRUSH THE INSOLENCE OF THE JEWS RESIDING IN HIS KINGDOM:

"Although it be not displeasing to the Lord, but rather acceptable to him, that the Jewish Dispersion should live and serve under Christian princes . . . they greatly err in the sight of God's Divine Majesty who prefer the offspring of the Crucifiers to those who are the heirs of Christ . . .

It has come to our knowledge that in the Kingdom of France Jews have so much liberty that, under a species of usury, by which they not only extort interest, but interest from interest, they obtain control of the goods of the churches and the possessions of Christians . . .

Furthermore, although it was decreed in the Lateran Council that Jews be not permitted to have Christian servants in their homes, either as tutors for their children or as domestic servants, or for any reason whatever, they still persist in having Christians as servants and nurses, with whom they commit abominations of a kind which it rather becomes you to punish than us to explain.

And again, although the same Council laid it down that the testimony of Christians against Jews is to be admitted, even when the former use Jewish witnesses against Christians, and decreed that, in a case of this kind, anyone who would prefer Jews before Christians is to be condemned as anathema, yet up to the present time, things are so carried on in the Kingdom of France that the testimony of Christians against Jews is not believed, whereas Jews are admitted as witnesses against Christians. And at times, when they to whom Jews have loaned money with usury produce Christian witnesses about the fact of payment, *the deed which the Christian debtor through negligence indiscreetly left with them is believed rather than the witnesses whom they bring forward.*

On Good Friday also, contrary to the law of old, they walk through the streets and public squares, and meeting Christians who, according to custom, are going to adore the Crucifix, they deride them and strive to prevent them from this duty of adoration. We warn and exhort Your Serene Majesty in the Lord (adding the remission of your sins) that you force the Jews from their presumption . . . and see to it that due punishment be meted out to all such blasphemers, and that an easy pardon be not given to delinquents."⁴

In 1244, Pope Innocent IV ordered the burning of Jewish books. He exhorted the King of France as follows:

"Our dear son, the Chancellor of Paris, and the Doctors, before the clergy and people, publicly burned by fire the aforesaid books (*The Talmud*) with all their appendices. We beg and beseech Your Celestial Majesty in the Lord Jesus, that, having begun laudably and plously to prosecute those who perpetuate these detestable excesses, that you continue with due severity. And that you command throughout your whole kingdom that the aforesaid books with all their glossaries, already condemned by the Doctors, be committed to the flames. Firmly prohibiting Jews from having Christians as servants and nurses . . ."⁵

Pope Gregory IX sent the following to the archbishops of Germany:

"The Jews, who are admitted to our acquaintance only through our mercy, should never forget their yoke of perpetual slavery, which they bear through their own fault. In the Council of Toledo it was decreed that Jews of both sexes should be

⁴ In Migne, *op. cit.*, CCCV, p. 501.

⁵ *Bull. Rom. Pont.* Vol. IV, p. 509.

distinguished from others for all time by their mode of dress. We therefore command each and every one of you to see that all the excesses of the Jews are completely repressed, lest they should presume to raise their necks from the yoke of servitude in contumely of the Redeemer; forbidding them to discuss in any way concerning their faith or rites with Christians, in this matter calling to your aid the help of the civil power, and inflicting upon Christians who offer opposition due ecclesiastical punishment . . ."⁶

Pope Eugenius IV, in 1442, issued the following decree:

"We decree and order that from now on, and for all time, Christians shall not eat or drink with Jews, nor admit them to feasts, nor cohabit with them, nor bathe with them.

Christians shall not allow Jews to hold civil honors over Christians, or to exercise public offices in the state.

Jews cannot be merchants, tax collectors or agents in the buying and selling of the produce and goods of Christians, nor their procurators, computers or lawyers in matrimonial matters, nor obstetricians; nor can they have association or partnership with Christians. No Christian may leave or bequeath anything in his last will and testament to Jews or their congregations.

Jews are prohibited from erecting new synagogues. They are obliged to pay annually a tenth part of their goods and holdings. Against them Christians may testify, but the testimony of Jews against Christians in no case is of any worth.

All and every Jew, of whatever sex and age, must everywhere wear the distinct dress and known marks by which they can be easily distinguished from Christians. They may not live among Christians, but must reside in a certain street, outside of which they may not, under any pretext have houses . . ."⁷

Pope Paul IV, in 1555, reiterated the above restrictions against the Jews and added some new ones. He ordered Jews to pay an annual amount for every synagogue, "even those that have been demolished", and decreed further that,

"Jews may only engage in the work of street-sweepers and rag-pickers, and may not be produce merchants nor trade in things necessary for human use."⁸

Pope Pius IV permitted Jews to possess immovable property up to the value of 1,500 gold ducats. His successor, Pius V, however, in 1567, revoked this small concession, and ordered Jews to sell all their properties to Christians. Two years later, in modern Hitleresque manner, he ordered all Jews expelled from the States of the Church:

"By authority of these present letters, We order that each and every Jew of both sexes in Our Temporal Dominions, and in all the cities, lands, places and baronies subject to them, shall depart completely out of the confines thereof within the space of three months after these letters shall have been made public."

The penalties against Jews who should disobey this order were as follows:

"They shall be despoiled of all their goods and prosecuted according to the due process of law. They shall become bondsmen of the Roman Church, and shall be subjected to perpetual servitude. And the said Church shall claim the same right over them as other dominions over their slaves and bondsmen."⁹

⁶ *Idem*, Vol. III, p. 497.

⁷ *Idem*, Vol. V, p. 67.

⁸ *Idem*, Vol. VI, p. 499.

⁹ *Idem*, Vol. VII, p. 741.

Liberal Catholic apologists in America endeavor to save the reputation of their church by pointing to certain popes who tried to protect the Jews from excessive persecution by Christian princes. They lay the blame for anti-Semitism in the past on the undeveloped condition of society and trade rivalry. They overlook the fact, however, that the cause of all anti-Semitism springs from the denial of equal rights and citizenship to Jews in pre-Reformation Christianity. To this can be traced the condition of Jews today in Europe. *But this denial was dogmatized into Christian society by the popes*, and is part of the universal Catholic church dogma of the outlawry of all unbelievers. It was revived in France immediately after the collapse of democracy there last June, and was put into effect by the decrees of the "Christian" Pétain-Laval regime on October 18.

In reply to an article of mine on Catholic anti-Semitism in *The Social Frontier* of November, 1938, Emmanuel Chapman, professor at Fordham University, makes a well-meaning but futile attempt to defend his church in this matter.¹⁰ He says that even the popes who issued anti-Semitic decrees exerted every effort to prevent Christians from killing Jews and forcing them to become Christians. "The enforcement (*sic*) of the Church's policy with regard to the Jews", he says, "depended upon the secular power, as the Jews were not under the Church's government and only the state could rule over them."* Here again is the admission that Jews were outlaws from Christian society. In other words, it was the duty of the popes to issue the decrees that Jews, for all time, must remain the slaves of Christians ("whom the death of Christ — in which the Jews evilly conspired at least by the effect of the deed — made free"), and it was the duty of the secular power to see to it that the Jews, without being actually killed, should never attain equal rights with Christians. Hitler and Mussolini are carrying out this to the letter at the present time in all countries within the orbit of the Rome-Berlin Axis. After ruthlessly demolishing the egalitarian structure of democratic countries, they immediately re-impose the hierarchical, authoritarian state, which is in keeping with the Vatican's political ideology, in which the Jew as an unbeliever has no legal status.

Again, much is made of the late Pope Pius XI's generic statement (in September, 1938, in an address to some Belgium pilgrims) that "*spiritually*, we are all Semites". That was the time when Mussolini began to issue his anti-Semitic regulations. But about that same time, the Vatican newspaper, *Osservatore Romano*, published the following summary of the traditional attitude of the Catholic church towards the Jews:

"But — in order to set things straight — by this it was not intended that Jews should be allowed to abuse the hospitality of Christian countries. Along with these *protective* ordinances, there existed *restrictive* and *precautionary* decrees with regard to them. The civil power was in accord with the Church in this, since, as Delassus says,

¹⁰ in *The Social Frontier*, Jan. 1939.

* The same alibi is used with regard to the horrors of the Spanish Inquisition; the Church decreed the outlawry of heretics, the civil power executed the decrees.

'they both had the same interest in preventing the nations from being invaded by the Jewish element, and thereby losing control of society.' And if Christians were forbidden to force Jews to embrace the Catholic religion, to disturb their synagogues, their Sabbath and their festivals, the Jews, on the other hand, were forbidden to hold public office, civil or military, and this prohibition extended even to the children of converted Jews. The precautionary decrees concerned the professions, education and business positions."¹¹

This accurately expresses the fixed policy of Catholicism towards the Jews up till our time. There were many popes who were not anti-Semitic in the sense that they issued "protective" ordinances to curb hatred and violence against the Jews; they decreed that Christians should not deny to Jews what was "permitted" them by law. These protective ordinances usually incorporated the principle laid down by Pope Gregory I (590-604) as follows:

"Just as it should not be permitted the Jews to presume to do in their synagogues anything other than what is permitted them by law, so with regard to those things which have been conceded them, they should suffer no injury."¹²

Happily, Catholics in America, with the exception of the lunatic fringe, go even farther than the most liberal popes in their attitude towards the Jews; in keeping with the principles of our egalitarian democracy, they believe that Jews have equal rights with Christians. For merely to oppose violence against them and to insist that they should suffer no injury in those things which have been "conceded" them, would be little improvement on the Nazi-fascist attitude.

It must be admitted that Jews, as a whole, are an obstacle to the functioning of society as Nazi-Fascism and political Catholicism would have it. Whether by race or religion, Jews resist regimentation of all kinds. They are more at home in Protestant, democratic countries—where alone they are unmolested and guaranteed equal rights with Christians. Dr. E. Boyd Barrett, who was a Jesuit priest for twenty years before he left the church, has the following to say about the Jews:

"The Catholic church has never succeeded in converting the Jewish intellect. Intellectual independence, or, as the Catholic church would call it, intellectual arrogance and obstinacy, is too dear to the Jew and too much a part of his nature to forsake. The Jew has often been robbed of civil liberty, but never of his freedom of thought; while the Catholic, especially the Jesuit, can easily surrender his will and judgment and submit his mind to belief in 'unbelievable' dogmas and rest happy and content in such mental slavery, the Jew could never do so. He cannot tame his mind; he cannot become a Catholic."¹²

Herein may be found the answer to the whole anti-Semitic problem. Since both Nazi-Fascism and Jesuit Catholicism are sworn enemies of religious, intellectual and political freedom, the Jew must be either subjugated or banished if their plan for society is to become a reality. Since he cannot be subjugated, he must be banished so that the slavery of clerico-fascism may continue.

L. H. LEHMANN

¹¹ The above was reprinted in all Italian newspapers; cf. *Il Messaggero* of Rome, Aug. 17, 1938; *La Gazzetta del Mezzogiorno* of Bari, Aug. 18, 1938; *Corriere della Sera* and others. No mention of it was made in the press of the United States.

*Quoted by Emmanuel Chapman from *Monumenta Germaniae Historiae*, Vol. VIII, Reg. Greg. I, No. 25.

¹² Cf. *Rome Stoops to Conquer*, by E. Boyd Barrett, p. 176

WHICH IS THE TRUE CHURCH?

"Upon this rock I build my church and the gates of hell shall not prevail against it."—I Peter 2:49.

I want you to belong to the one true Church to the Church outside of which there is no salvation. I do not ask where you go on a Sunday; I only ask, *Do you belong to the one true church?*

Where is this one true church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention and I will provide you with some answers.

The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church of which all the members have the same mark. They are all born again of the Spirit: they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. *They all hate sin, and they all love Christ.* They worship differently, and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great center—that is Jesus Christ. They all even now can say with one heart, "Hallelujah"; and they can all respond with one heart and voice, Amen and Amen.

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon Church-membership and baptism and the Lord's Supper — although they highly value these things, when they are to be had. But it has one Great Head—one Shepherd, one chief Bishop—and that is *Jesus Christ*. He alone by His Spirit, admits the members of this Church, though ministers may show the

door. Till He opens the door no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural titles of present honor and privilege, and the promise of future glory especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostle's Creed: *this is the "One Catholic and Apostolic Church" of the Nicene*

Creed; this is that Church to which the Lord Jesus promises "the gates of hell shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world." (Matt. 16:18; 28:20).

This is the only Church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and about Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come — about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only Church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly catholic. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms of outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly apostolic. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed,

imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Herods, the Neros, the Bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet it is not consumed.

This is the only Church of which no one member can perish. Once enrolled in the lists of this Church, sinners are safe for eternity; they are never cast away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken; not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the children of the world: one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defence, the stay, and the support of any nation to which they belong.

This is the Church which shall be truly glorious at the end. When all earthly glory is passed away, then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; dignities and offices, and endowments shall all pass away; but the church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's Jewels are made up, and the manifestation of the sons of God takes place, one Church only will be named, and that is the Church of the elect.

—Bishop Ryle, in *Our Hope*.

THE BIBLE BLACKED OUT IN SPAIN

BIBLE BURNING is nothing new in Catholic countries. Having substituted the word of man for the Word of God, the church of Rome has always found the popular use of the Bible not only superfluous but a distinct disadvantage. The Reformation happened chiefly because the Bible was given to the people, who quickly discovered therein the contradictions between its teaching and the man-made dogmas and traditional errors of the church of the popes. Reform of both the social order as well as religion followed free access to the Christian Scriptures, as is evidenced by the progress and increasing enlightenment in Protestant countries since the Reformation.

It would be expected, therefore, that retrogression in religion and the social order would be accompanied by revival of opposition to the Bible and Bible teaching. For these cannot be allowed to continue side by side with fascist and Roman Catholic teaching. A prime example of this comes from Franco Spain, where a fascist state and the church of Rome now rule supreme, and unchallenged by any free, democratic elements. Even during 1937 and 1938, when the civil war was raging, the British and Foreign Bible Society was able to distribute 40,000 copies of the Bible in Loyalist Spain. Last year this same Society sent 110,000 Bibles and parts of the Scriptures to Spain for distribution, but the Franco government confiscated them and had them ground up to make cellulose. Following is the full report of the British and Foreign Bible Society as published in *The New York Times* of Oct. 6:

"The Spanish Government has just confiscated 110,000 copies of the Bible, the Evangelists and excerpts from the Scriptures which the Society has sent

to Spain for distribution. According to information here, the books are to be ground up to make cellulose, one of the materials most lacking in Spain.

"Upon what grounds the government acted is not clear. It is learned that as soon as the civil war was over, representatives of the society approached officials of the Ministry of Propaganda, explaining that they wished to resume distributing the tracts and desired to comply fully with the censorship regulations. No objection was raised, and accordingly the 110,000 copies were sent out from England. They included versions of the Scriptures not only in Castilian, but in numerous other languages.

"Last June, before there had been an opportunity to begin the work of distribution, government propaganda officials called upon the society for an explanation of its purposes. In August the books were all confiscated. Thus far it has not been possible to have the case reconsidered.

"In the 62 years that it has worked in Spain, the society's representatives have been through several civil wars, but never before has it encountered such drastic treatment. More than 19,000,000 copies of the Bible or parts of the Scriptures have been distributed during that time, and *even in 1937 and 1938, midway in the civil war, 40,000 copies were distributed yearly.*

PROTESTANTS CALLED RED

"Conditions in Spain more nearly resemble those in 1835 and the years following, when George Borrow went out to represent the society and had the adventures he described in 'The Bible in Spain.' Then, however, despite the determined opposition of the Catholic Church, Mr. Borrow was able to publish a Spanish translation of the Bible and to distribute it not only in Madrid but throughout the country.

"Both the government and the rul-

ing forces in Spain today, are strongly Catholic. According to information here the lot of the few remaining Protestant Spaniards is increasingly difficult. Only two Protestant churches, one in Madrid and the other in Barcelona, are open. There is no religious persecution, but charges of being Reds have been brought against many Protestants who took no part in politics. Among certain elements of the clergy there is said to be a movement favoring the revival of the Inquisition.

TOTAL CATHOLIC CONTROL

"Control of the church over education is complete. Church schools, closed by the republic, have been opened again, and crucifixes and religious instruction have been restored in the state schools. In the latter the school day opens with the children reciting 'Holy Virgin Most Pure,' to which the teachers reply, 'Conception Immaculate.'

"In addition, divorce has been abolished, and so has civil marriage. Believers and unbelievers alike must be married before a priest or not at all. And the church was primarily responsible for the recent law suppressing Free Masonry, under which any one who was ever a member of the order, no matter how long ago, is liable to a long prison sentence."

Thus Franco Spain sets the example of the ideal Catholic country. This is that "Catholic culture" which the church of Rome aims to have re-established throughout the world with the help of Fascism. This is the object of the present crusade for Catholic Reconstruction and of the counter-Reformation activities of the Jesuits for the past 400 years. But first Protestantism must be destroyed and the Bible also blacked out in Britain and the United States.

The series of articles by L. H. Lehmann on the Relations of Nazi-Fascism with Catholicism will be continued next month.

FRANZ VON PAPEN, Hitler's craftiest diplomatic agent and an ardent Catholic of the Jesuit school, declared in *Der Volkischer Beobachter*, January 14, 1934:

"The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the Papacy."

—in *Days of Our Years*, by Pierre Van Paassen, p. 465.

CATHOLIC VIEW OF LUTHER

"In the first place, commencing with externals, the face of Luther seemed to me nothing less than repulsive. Sensuality and brutality are stamped upon it more than on almost any countenance I ever looked upon in life or portraiture. If it may be compared to any creature of the animal kingdom, that animal would be a bull. There certainly is nothing in his expression indicative of spirituality. Let anyone contemplate it, and ask himself if any man, with such a head, mouth, neck and jaw, can be considered as a deeply religious, spiritual leader and shepherd of souls, or as the founder of the religion of the "pure Gospel." It is rather the face of a sensual, self-willed fanatic; and such I soon perceived was really Luther's character."

—From *Rebuilding a Lost Faith*, by John L. Stoddard, *Imprimatur*: Edm. Can. Surmont, *Vic. Gen.* Published by J. P. Kennedy & Sons, N.Y.

VATICAN DIPLOMACY

"Pope Sixtus V agreed to renew the excommunication of the queen [Elizabeth], and to grant a large subsidy to the Armada, but, knowing the slowness of Spain, would give nothing till the expedition should actually land in England. In this way he saved his million crowns, and was spared the reproach of having taken futile proceedings against the heretical queen."

—From *The Catholic Encyclopaedia*, under "Armada".

THE POPE AND JEFF DAVIS

PIUS IX was pope during the American Civil War, and to him Jefferson Davis, President of the Confederacy, wrote angling for papal support. Following is his letter:¹

"Richmond, September 23, 1863

VERY VENERABLE SOVEREIGN PONTIFF:

The letters which you have written to the clergy of New Orleans and New York have been communicated to me, and I have read with emotion the deep grief therein expressed for the ruin and devastation caused by the war which is now being waged by the United States against the States and people which have selected me as their President, and your orders to your clergy to exhort the people to peace and charity. I am deeply sensible of the Christian charity which has impelled you to this reiterated appeal to the clergy. It is for this reason that I feel it my duty to express personally, and in the name of the Confederate States, our gratitude for such sentiments of Christian good feeling and love, and to assure Your Holiness that the people, threatened even on their own hearths with the most cruel oppression and terrible carnage, is desirous now, as it has been, to see the end of this impious war; that we have ever addressed prayers to Heaven for that issue which Your Holiness now desires; that we desire none of our enemy's possessions, but that we fight merely to resist the devastation of our country and the shedding of our best blood, and to force them to let us live in peace under the protection of our own institutions, and under our laws, which not only insure to every one the enjoyment of his temporal rights, but also the free exercise of his religion. I pray Your Holiness to accept, on the part of myself and the people of the Confederate States, our sincere thanks for your efforts in favor of peace. May the Lord preserve the days of Your Holiness, and keep you under His Divine protection.

(Signed) JEFFERSON DAVIS."

To this the Roman Pontiff replied as follows:²

¹ From *Jefferson Davis, A Memoir by His Wife*, vol. 2, pp. 445-6.

² *Idem*, p. Vol. 2, pp. 446-7.

"ILLUSTRIOUS AND HONORABLE PRESIDENT,

Salutation:

We have just received with all suitable welcome the persons sent by you to place in our hands your letter, dated 23rd of September last. Not slight was the pleasure we experienced when we learned, from those persons and the letter, with what feelings of joy and gratitude you were animated, illustrious and honorable President, as soon as you were informed of our letters to our venerable brother John, Archbishop of New York, and John, Archbishop of New Orleans, dated the 18th of October of last year, and in which we have with all our strength excited and exhorted those venerable brothers that, in their episcopal piety and solicitude, they should endeavor, with the most ardent zeal, and in our name, to bring about the end of the fatal civil war which has broken out in those countries, in order that the American people may obtain peace and concord, and dwell charitably together. It is particularly agreeable to us to see that you, illustrious and honorable President, and your people, are animated with the same desire of peace and tranquility which we have in our letters inculcated upon our venerable brothers. May it please God at the same time to make the other peoples of America and their rulers, reflecting seriously how terrible is civil war, and what calamities it engenders, listen to the inspirations of a calmer spirit, and adopt resolutely the part of peace. As for us, we shall not cease to offer up the most fervent prayers to God Almighty, that He may pour out upon all the people of America the spirit of peace and charity, and that He will stop the great evils which afflict them. We, at the same time, beseech the God of pity to shed abroad upon you the light of His grace, and attach you to us by a perfect friendship.

Given at Rome, at St. Peter's, the 3d of December, 1863, of our Pontificate 18.

(Signed) PIUS IX."

This correspondence between the Pope and the President of the Confederacy may help to explain why so many Roman Catholics were implicated in the assassination of Abraham Lincoln.

THE TRUTH ABOUT CATHOLICS

MORE THAN two million copies of a booklet with the above title have recently flooded the mails in a campaign to explain the teachings of the Catholic church to Protestants. It is published by the Catholic Literature Society of Los Angeles, California, and bears the *imprimatur* of Archbishop John J. Cantwell. Many of our readers tell us that they have received copies of it. It is just a plain piece of Jesuit sophistry, and only the most gullible would be taken in by anything it contains.

In the first place, it overdoes the usual I-appeal-to-you-as-an-American argument, on behalf of something which is not itself in keeping with American principles of tolerance. "Is it just" it pleads, "that you, an American, should deny to the Catholic church the hearing you do not deny even to murderers?"

Secondly, it takes no care to cover up the Catholic church's traditional enmity to the Bible, and too bluntly puts forward the Catholic church as the sole and unsullied fount of all truth. Even the most fair-minded and tolerant Protestant would not stand for that. It naïvely expects Protestants to admit that Protestantism is a "new religion started by Luther, an apostate monk and a breaker of vows, just as Mahomet started a new religion". It goes further to accuse Luther of throwing Christ overboard and taking his place. It states that there are thirty thousand errors in the Protestant Bible (King James' version). Its defense of purgatory, confession, priestly celibacy, rosary, worship of Mary, etc., all rest on the previous assumption that only what the Catholic church says is true, since the Bible is not necessary.

As a sample of the mere half-truths

and gross misrepresentations with which this booklet is full, we devote space to a very brief analysis of a summary of them listed on the back page as follows:

"WHAT CATHOLICS DO NOT BELIEVE:

1. That the Pope can claim political allegiance.
2. That the Pope can nullify laws, oaths or contracts.
3. That marriages of Protestants are invalid, and their children illegitimate.
4. That Protestants may be hated or persecuted.
5. That Protestants will all be damned.
6. That public schools are an evil.
7. That education ought not to be universal and free.
8. That they can buy forgiveness of sin.
9. That they can purchase freedom from purgatory.
10. That they can get indulgence to commit sin.
11. That sin can be forgiven without repentance.
12. That images may be worshipped.
13. That the Blessed Virgin is equal to God.
14. That divorce should be countenanced or allowed."

There is only a half-truth in each of the above statements. To each we supply the other half as follows:

1. The Pope does not claim American Catholics as subjects of his Vatican State. But he claims to be the supreme arbiter of morals and holds that all questions in every country, of a political, social and religious nature, are fundamentally moral questions; he claims to hold the place of Almighty God on earth.
2. He holds he *can* do so, but the Constitution of the United States, for instance, does not allow him.
3. It was only in recent years that the Catholic church first permitted Protestant marriages to be held as valid; it holds now that they are valid (and

Protestant children legitimate), not by any power inherent in Protestant ministers or in state officials who officiate at them, but by power transferred to them by the Catholic church.

4. Protestants are regarded as heretics by the Catholic church, and heresy, by Catholic law, should be punished by death.
5. Official teaching is that outside the Catholic church no one can be saved. An exception is made of a few who remain in "invincible ignorance" of Catholic teaching all their lives and who die without any guilt of sin on their souls.
6. The most reliable Catholic spokesmen term American public school education "Godless" and "publicly-supported paganism". (See CONVERTED CATHOLIC for Dec. 1940, p. 23.)
7. The authoritative Jesuit magazine *America* is on record as stating that the teaching of every child to read and write is "one of the heresies of democracy". (See CONVERTED CATHOLIC, as above.)
8. Catholics believe that their sins are forgiven by the absolution of a priest, who is only a man and dependent upon them for his living.
9. A fixed price is paid by Catholics for masses for souls in purgatory, and although a priest may say a mass without being paid for it, he seldom does because he receives money for as many as he can say.
10. An indulgence is not regarded as a license to sin, but is confined to the remission of the temporal punishment due to sin. Many "dispensations", however, which are paid for either directly or indirectly, permit actions and conduct which otherwise would be sinful, e.g. to contract a marriage which, without dispensation, would be a state of concubinage or adultery; or, as in Spain, to eat meat on Friday, on payment of a set sum, which otherwise would be a mortal sin.
11. "Repentance" in the Catholic sense means confessing sins periodically to a priest and promising not to sin again. They also believe that sin cannot be forgiven without the absolution of a priest.
12. Catholics kneel, pray and bow down before images and statues and priests offer incense to them.
13. Catholics are taught that all grace necessary for salvation flows through Mary. Catholics in Latin countries certainly look to her more than to Christ. Even in America she is regarded by Catholics as a kind of "fourth person of the Blessed Trinity."
14. Many Protestants also deny this.

What interests us in a booklet of this kind is not so much the spurious nature of its contents, but the fact that *Catholics devote time and money to get more than two million copies of it into the mail boxes of Protestants*. Think of the benefit if Protestants enabled us to send out two million copies of any one issue of THE CONVERTED CATHOLIC.



PRIESTS AND POLITICS

INTELLIGENT CATHOLICS resented being instructed by their priests how to cast their vote in the recent Presidential election. Particularly offensive to many Catholics was the broadcast of Father Gillis, in which he made help to England the main issue in the choice between Willkie and Roosevelt. To vote for the latter, he said, we must be willing "to sink or swim, live or die, survive or perish with beleaguered England." Writing to New York's newspaper PM, a Thomas A. Sullivan says:

"May I, as a Catholic, remind Father Gillis that the day has passed when a Catholic had to bring his mail to the rectory for the priest to read for him."

Subscribe to The Converted Catholic for Protestant ministers in your locality. They can use its information to best advantage. Many of them cannot afford the dollar from their small incomes.

THE CAMEL'S NOSE

IMPAIRMENT of the principle of separation of church and state can be brought about by devious ways. Its danger is greatest in the field of education where Catholic pressure is constantly exerted for the attaining of two desired objectives: the introduction of (Catholic) religious instruction into the public schools, and financial support of parochial and religious schools by state and federal funds.

The public school system in the United States is called "Godless" and "publicly supported paganism" by the agents of the Catholic church, because religion (their religion) is not allowed to be taught. Many schools throughout the land formerly began their school day with the saying of a prayer, the reading of the Bible, the recitation of the Ten Commandments and the Golden Rule. Catholic church agents, allied with atheist organizations, succeeded in having this abolished in a great many centers. For the Catholic church wants its own religion or none at all to accompany education. They have now succeeded in having legislation passed in some states to permit *released time* from the school day for the teaching of religion. New York has recently approved this arrangement. Each denomination supplies its religious instructors. Attendance on the part of the pupils is, of course, free, though the Catholic church, no doubt, will see to it that their children shall be obliged under pain of sin to attend.

This departure is fraught with great danger. To use the public school system for denominational teaching is a step backward because it emphasizes religious differences among American children; it is also a step towards official state recognition and financial support of church matters. A further un-democratic requirement in this new departure from traditional American

principles is the religious registration of all children attending public schools.

Of still greater danger is the diversion of public monies for aid to religious educational institutions. Following is a partial list of religious colleges and theological schools with amounts given them through the WPA and NYA in 1939-40:

St. Michael's College, Vt. (Catholic)	\$ 2,160.00
Berkeley Divinity School	135.00
St. Joseph's College, (Catholic)	2,970.00
Notre Dame, Ind., (Catholic)	37,260.00
Loyola College, Md., (Catholic)	2,565.00
Sacred Heart, Mich. (Catholic)	1,620.00
Hebrew Teachers College, Mass.	810.00
Andover Newton Theo- logical School	480.00
Hebrew Union College, Ohio	810.00
Sisters' College, Cleve- land, (Catholic)	1,755.00
Immaculata College, Pa., (Catholic)	2,970.00
St. Joseph's College, Pa., (Catholic)	10,395.00
Diocesan Teachers' Col- lege, Wis.	270.00
Fordham University, N. Y., (Catholic)	55,350.00
Mesifta Talmudical Sem- inary, N. Y.	945.00
Jewish Theological Sem- inary, N.Y.	2,295.00
Rabbi Isaac Elchanan Theological Seminary, N. Y.	1,350.00
Union Theological Sem- inary, N. Y.	1,320.00
St. John's University, N. Y., (Catholic)	81,810.00

It is true that such tax monies are allotted ostensibly to aid the unemployed and indigent youth. These are being benefited, but the theological seminaries and colleges are also being

aided. It is well known how easily these institutions obtain such "hand-outs" from the federal government. Moreover, by the allotment of these appropriations to assist religious institutions in a time of financial distress, a weakened resistance to the further use of federal funds for explicitly religious purposes is thereby engendered. Give them an inch and they will take a mile.

SLAUGHTER OF THE INNOCENTS

CATHOLIC PARENTS in English cities are advised by their priests and bishops to have their children run the risk of aerial bombardment rather than expose them to Protestant influence in safe areas in Wales.

Bishop Poskitt of Leeds, foreseeing the difficulty of keeping open Catholic schools, took occasion in his Lenten Pastoral Letter last February to warn parents of "the law of the diocese—that parents may not send their children to a non-Catholic school without our permission, and if they do so, then they are deprived of the sacraments . . . We have granted permission in a few cases in the past, but we will not grant permission simply because of the ordinary risks and difficulties of war-time . . . *it is much better to risk injury to the body than to risk injury to the soul of a child by exposing it to the dangers always present in a non-Catholic school*".

Many Catholic parents wisely disobeyed this bishop's orders and had their children evacuated from Liverpool and other midland industrial cities to Montgomeryshire and other safe country areas where they were able to attend mass on Sunday, but where Catholic church authorities were unable to induce public school authorities to allow (and pay) priests to supervise their religious instruction in the

schools. Thereupon the Jesuit Father J. Dukes wrote to Catholic parents in Liverpool as follows:

"The children's educational and religious interests are in jeopardy and will be in very great danger shortly. The authorities in Montgomeryshire are offering you a challenge which I am sure you will not delay to take up. They will not stir a finger to help your children to learn and practice their Catholic Faith, save in the present most unsatisfactory way. Ours must be a strong line of action: we must convince them that Catholic parents regard their children's souls as of infinitely more importance than their bodies; we must prove to them that Catholic parents think their children's happiness most dearly bought at the price of this Catholic education and their Mass. Hence I beg you to write at once to your children in these five villages, recalling them to Liverpool. If you cannot afford the fare, I shall do all I can to help you."

Later, when the danger from Hitler's stuka bombers became more real in large industrial cities, and the British Government appealed to parents to evacuate their children to reception areas, this same Jesuit priest circularized all Catholic families in Liverpool as follows:

"My Dear Parents,—You have been asked by the officials to say whether you want your child to be evacuated. My advice to you is to answer: NO. But if you are anxious to have your child evacuated, I beg you on no account to promise to leave your child in the reception area until the war is over. If you say: YES, please add: PROVIDED MY CHILD'S RELIGIOUS WELFARE IS SATISFACTORILY CATERED FOR.

"Yours sincerely in Christ,

"J. DUKES, S.J."

Catholic parents in Scotland were similarly instructed by Archbishop McDonald, Archbishop of St. Andrew's and Edinburgh, who, in a Pastoral Letter entitled "War, Our Children's Peril", praised those parents who brought their children back to danger zones rather than run the risk of exposing them to Protestant influences in safe areas.

CHRIST'S MISSION NOTES

REV. A. CALIANDRO, Director

THE RESOLUTION best suited to the New Year is to strive to live ever closer to God. A happy and prosperous new year is the dearest wish of all. Yet, as all generations have realized, there can be no true happiness and prosperity for man unless his life has a spiritual foundation. Not only at the beginning of the year, but every day of it, it is wise for men to walk in the ways of God.

The beginning of a new year would mean little were it not for the provocative and stimulating atmosphere created for it by the Christmas season. It is the remembrance of the birth at Bethlehem, the coming on earth of God, the Light and Life of the world, that stirs us to renew and refresh our lives for the year ahead. At Christ's Mission we renew our resolution to hold up Christ to all men as the son of the living God, the revelation of the Father. Our particular message to Roman Catholics is that of Christ himself: "*No one cometh unto the Father but by Me.*" (John, 14:6)

Our gratitude is due to those who brought messages of inspiration and illumination to our Sunday meetings during the past year. In particular we wish to thank the Reverend Brethren: John J. Kelley, Antonio Mangano, William J. Hawley, Oscar M. Voorhees; also Miss Elizabeth Noonan and the staff of THE CONVERTED CATHOLIC. Thanks for the messages in song are due to Mrs. Alice Briggs, and to Miss Fannie Mills, Mrs. Mable Fenton and

Jack Plance for their choral renditions accompanied by Prof. August Hartung. Especially appreciated is the faithful service of Mrs. F. P. Worthley at the literature table, assisted by Brother William Robinson and others. The faithful assistance of these greatly aid the success of our Sunday meetings.

By the spoken word we testify to the saving power of the Lord Jesus, fully assured that America can be kept free and made safe if its people can be made Christlike.

* * *

We are happy to record that former priest Chris Di Pietro recently completed a successful week's Gospel meetings at Dunmore, Pennsylvania. Another former priest, Rev. Joseph Sansini, spoke before the Men's Bible Class of the First Reformed Church at New Brunswick, New Jersey, on December 15. Another earnest Gospel missionary is Mr. Michael Walsh, who, with his brother, was converted at Christ's Mission and was afterwards called to preach the saving message of his new-found faith.

—◆—

EX-PRIEST Real D'Anjou of Fontanelle, Gaspé, is more than grateful for the small financial assistance we have been able to send him since the disaster of fire destroyed much of his work. He writes to say:

"After the fire I wanted to write to you, but the criminal band respected nothing, and consequently I had not your address. I have lost everything, including my typewriter. All that remained were the clothes I had on. I was away preaching in New Brunswick when my house burned down. It has completely disorganized my work; all that could be saved was one Bible and one hymn book. I must now begin again where I started. There is here an immense field of Evangelism. . ."

DEFENSE REQUIRES PUBLICITY

IN THE MIDDLE of the 19th century it became evident to minds far less acute than those of the great Roman ecclesiastics that the papacy was losing ground in Europe and must turn to America. It must come to the United States and grow up with the country. It has done so. We have had the Roman Catholic question during the last fifty years; but we have not had time to attend to it. In Europe, where the history of this religion has been enacted, the whole matter is understood by the educated classes. The Wars of Religion have never been forgotten, and the ever-present ultramontane question burns openly. *In Europe people are not afraid to speak of the Roman Catholic church.* But America was settled by Protestants after the end of the Wars of Religion, or by Protestants who escaped the question by coming here. We have had no religious question in America and our people have forgotten what that question means.

Besides this we have engaged in making money; we have been harassed by our slavery troubles; in more recent times we have been preoccupied with practical reforms. We have not been interested in religion; we have forgotten the principles of the matter. The extraordinary ignorance of our people in matters of history, their belief in destiny, their inability to stop and reflect about anything, their desire that our politics shall not contain any religious question, their sense of security, due to the presence of the Atlantic Ocean between themselves and Europe — *all these things have led the Americans of the last fifty years to hide their heads in the sand in regard to the doings of the Roman Catholic church.*

Our press is timid and public opinion approves. In our politics the question has been shunned as far as possible; such is our wisdom. We were afraid of getting angry; we would hurt no one's feelings. The instinct of the Protestants has, on the whole, been an instinct of silence. This has worked in well with the aims of Rome; *for, be it observed, while Rome can work in silence, opposition to Rome involves publicity.*

—JOHN JAY CHAPMAN (*Notes on Religion*, pp. 37-38,
published in 1915.)

THE CONVERTED CATHOLIC for 1941 appeals to all its readers for support to increase its circulation. The best service our friends can render us is to renew their own subscriptions and send us one or more subscriptions for their friends. The magazine has done incalculable good, and our readers can be sharers in the work by sustaining it and increasing its circulation.

BOOK REVIEWS

I, THE KING, by Hermann Kesten, author of *Spanish Fire* and *Children of Guernica*; translated by Geoffrey Dunlop, 530 pp. Alliance Book Co., Price \$2.75.

THIS STORY of the hitleresque King Phillip II of Spain will repay reading by those interested in the historic backdrop to events today. Evangelical Christians who are interested in the effects of the Reformation will also find it absorbing. For it can be safely said that Hitler and Mussolini have but picked up where King Phillip of Spain left off, after his failure to halt the march of religious and civil liberty that began with the nailing of Luther's theses to the doors of the church at Wittenberg.

There is also much of England in this story, for it begins with "bloody" Mary, the ill-starred Queen of Great Britain, whom Phillip was urged to marry by his father, the Emperor Charles V, in order to bring the English back to papal obedience, if not by persuasion, then by the horrors of the Spanish Inquisition. He became husband of the Queen, but never King of England; Parliament saved the succession for Mary's half-sister Elizabeth who later rallied the people to save England from invasion by Phillip's armada. Mary was the second of Phillip's four wives, but she failed to bear him a son and thus dashed the pope's hopes of a Catholic succession in England.

Phillip then turned his attention to the Netherlands, which then included what today are known as Holland and Belgium, and which had been handed over to him by his father. It was there that Protestantism and its principles of liberty and tolerance had its baptism of fire. From out the crowded characters, battles, conclaves and historical correspondence tightly packed into the pages of the book, the figure of William of Orange, "the George Washington of the Netherlands," stands out vividly in contrast to his cruel protagonist King Phillip. The story is so true to fact and so well documented (without any interrupting references) that it deserves to be called a novelized history rather than an historical novel.

The book reveals Phillip's marital unfaithfulness over a long period. This, and worse crimes, his confessor condoned, telling him:

"The King has divine power. He may break the laws; he may make war on the Holy Father; he may hire assassins to maintain his authority, that is to say, divine authority. The King has power over the lives of his subjects, and just as, by means of a formal trial, he may take life in due process of law, so too he may take it without formality, putting his own laws aside. By means of the law the King may dispense himself from obeying it."

Such deviltry in the name of Christ seems worse than pagan, but it was the way of the church of Rome. Even in Spain, Phillip's conscience was salved by priests and the pope. It is expressed thus:

"He brought his blood-stained murderer's knife to the altar and wiped it clean on the blue cloak of the Mother of God with the easy conscience of all great criminals."

The contrasting character of William of Orange is portrayed with broad strokes. He was able to win love from the common people by tolerance, to govern provinces then decidedly Catholic by the exercise of justice, to quiet sedition and curb the thirst for vengeance against a hated oppressor. In the end he realized his ambition in the union of the seven provinces, which later became the Dutch Republic and a haven for Protestant refugees from many persecuted states. His assassination by Phillip's hired murderer, who was forgiven the deed even before it was committed, are stated in great detail. But William's wise principles of rule by tolerance won in the end and lasted till the Netherlands were again overrun by a tyrant of the modern world last May. It is scarcely possible that Hitler will succeed where his prototype, Phillip of Spain, failed so hopelessly four centuries ago.

The picture here given us of King Phillip II of Spain, like that depicted by all but Roman Catholic historians, is of Phillip the Mad. But there was a method to his madness, as there is with the madmen today who manipulate the Rome-Berlin Axis. Then as now there was the insensate effort to crush out "heresy" of all kinds, so that all of Europe would be bulldozed into a monolithic, totalitarian unity. Then as now in Europe tolerance was punished as heresy, thinking as revolt. To his sister Margaret, Duchess of Parma, who governed as Regent of the Netherlands, Phillip wrote commanding her to enforce ruthlessly the recent decrees of the Council of Trent:

"Inns are to take no travellers, schools

no children, almshouses no poor, graveyards no dead—unless travellers, children, the poor, and the dead can give proof of orthodoxy."

There should be encouragement and profit in the reading of this book by those who know that the free teaching of the Christian Gospel has abolished such barbarities for the past four hundred years. All who read the New Testament, and seek to know and accept its teachings, fully realize that the heresy against which the Catholic King Phillip fought was not heresy but that Gospel truth which makes men free. The persecuting spirit is not of Christ, but of men. Those who, like William of Orange, counselled toleration, had the spirit of Christ, whose teachings are made effective by their sweet reasonableness, not by the sword or blitzkrieg.

If ever a church is shown to be wrong it is the Catholic church of the 16th century. It will repeat itself in our 20th century if it fails again to resist alliances with the persecutors of "heretics." Phillip II died in the midst of a decaying people and a faltering nation. Persecution does not save.

O. M. VOORHEES

A MASS MEETING to protest against the anti-Jewish decrees of the Pétain regime in France was held in Carnegie Hall, New York, on November 13, with the endorsement of the Federal Council of Churches in America. Previous to the meeting, 122 prominent individuals, headed by Bishop Manning of the Protestant Episcopal church, signed a joint statement attacking the Pétain anti-Jewish decrees. Conspicuous by their absence from this list were any names of the Roman Catholic clergy and hierarchy.

Please renew your subscription for 1941—if you have not already done so. Promptness in this regard will save us much unnecessary work.

THE EDITOR'S MAILBAG

GOOD WISHES and resolutions are in order for the New Year of 1941. To all our readers and friends we extend the best of good wishes; to all who have not yet done so, we recommend a resolution to renew their subscriptions with us for 1941.

We continue to be treated with a wise silence from official Catholic quarters. It is from some who should be our friends and whose battle we fight that discouragement and criticism comes at times. From an active Mason, for instance, we have received the following: "As a Mason of many years and considerable activity, I am not interested in any publication that discusses controversial sectarian questions. I cannot see that your publication in critical times like these serves any worthwhile purpose. . . ." In a certain sense, this is a good answer to the attacks of the Catholic church against Masonry but will it do any good?

* * *

A PRINCETON PROFESSOR thanks us for our first year of THE CONVERTED CATHOLIC, and is presenting the year's issues to the Princeton Theological Seminary which already has many volumes of THE CONVERTED CATHOLIC before its suspension in 1928.

* * *

A FORMER CATHOLIC has the following to say along with suggestions as to the best way to get THE CONVERTED CATHOLIC to the many who have broken with the Catholic church:

"THE CONVERTED CATHOLIC is so well documented that it can supply ammunition to believers and agnostics alike, not to mention Jews who are not deceived by the pseudo-liberalism fostered in America by America (Jesuit weekly magazine). . . . In the Plains regions there are many Catholics who, because they have been too far from a Catholic church for years, have to think unaided and perhaps daringly; your magazine would be greatly appreciated by such people. While canvassing there some years ago I met a former nun; also a McCarthy who had studied six years for the priesthood. In both cases THE CONVERTED CATHOLIC would have won both. These people live in Montana cities. The first was bit-

ter and the second had just worn out his trends in thinking. Scattered throughout that state as well as northern California and beyond town and village there are many who need your periodical. . ."

The bewildered state of Catholics who, for conscience and decency's sake, are forced to break with their church is well known to us who were formerly priests of that church. We would be grateful to our readers who would get us in touch with such fellow-outcasts. The organization of a *Fellowship of Former Catholics* in America would be productive of much good to themselves and the future welfare of America. May we be able to accomplish something in this direction during the coming year!



ITEMS OF CURRENT INTEREST

By JAMES J. MURPHY

JOSEPH P. KENNEDY, recently resigned ambassador to England, is first and foremost Irish-Catholic. His intimate workings with the Roman hierarchy and Curia have long been familiar facts. It should, then, surprise no one to find that he finally showed his hand by openly playing the game of the Catholic Internationale by moral sabotage of the Democracies. That he has flouted the ethics of our State Department and betrayed the confidences of British officials apparently means nothing to his Catholic conscience.

Ex-ambassador Kennedy has become the prophet of despair and the apostle of appeasement. After his return from London he went around barnstorming the elite circles of America bemoaning the approaching doom of England, hamstringing the Aid-to-Britain movements. Messrs. Drew Pearson and Robert S. Allen reported him as telling the Hollywood magnates that "England is about finished." General Hugh S. Johnson revealed by radio that Mr. Kennedy has been "calling up newspaper men to tell them that Britain is all washed up." Samuel Grafton pointed out that Kennedy's gloom brightens only when he talks about Munich, "giving us a needle-sharp diagram of that theory of life which goes by the name of appeasement." (N. Y. *Post*, Nov. 30).

Realizing the old Jesuit trick that a delayed denial does little to offset the effect of a sensational release, Kennedy gave out a defeatist blast against England and fol-

lowed up two days later with the lame excuse that he had been talking "off the record". The authentic but disavowed interview was with a home-town reporter Louis M. Lyons of the pro-Catholic *Boston Daily Globe*. A lengthy interview reproduced by the most conservative papers quotes Kennedy as saying: "It isn't that England's fighting for democracy. That's the bunk. . . Democracy is dead in England; it may be here. . . Nobody could handle our industrial mobilization now except Jesus Christ. . . I say we aren't going into the war; it would be over my dead body. I'll spend everything I've got left to keep us out. . . Lindbergh isn't crazy, either, you know."

The wager is in order that England has learned her lesson and won't accept another Catholic ambassador from us in a hurry. No matter how suave the veneer, the truth of Carlyle holds fast: "A man's religion is the chief fact with regard to him".

* * *

LEST any one should think disparagingly of all Irish-Catholic politicians, let me allow one of them to psycho-analyze himself. In a recent address, the Honorable Frank Hague, Mayor of Jersey City, paid himself this modest compliment: "My life has been spent with the poor, humble, Christian people. I'm standing by the poor. I propose to die for them, and live for them, and fight for them. . . My life as a young man was that of an honest, pure Christian. They [the opposition] pictured me as a hoodlum because I am upright. . . Let us say to those cowards—'Frank Hague's life is an open book' . . . Yes, I've been in politics, but I've been very sincere. My conscience is clear. The most contemptible thing in the world is for a public official to betray the trust of the neighbors and friends in the city in which he lives". (Quoted from the N. Y. *Times*, Nov. 4, 1940.)

* * *

THE PRIEST-PUPPET of Slovakia, Josef Tiso, papal chamberlain and Hitler vice-gerent, publicly proclaimed that "Catholicism and National Socialism have much in common" and are working hand-in-hand to reform the country. Evidently they are working in perfect harmony, if we judge by their success and self-satisfaction. A recent declaration of Tiso's premier, Vojtech Tuka, informs the world that "Slovakia is the first object in the show-window of Germany in a new era and an idea of

the future shape of nations allying themselves with the Greater Reich". The implication is ominous. It means, in short, that the intimate, whole-hearted cooperation between Nazism and Catholicism is not a makeshift expedient for Slovakia but the formula and ideal planned and implemented by Pan-Germania.

This striking revelation was made at a recent week-end celebration of the German National Group of Slovakia at Bratislava. And in a recent interview in Berlin, Premier Tuka further clarified his clerico-fascist program by declaring that "Jewish elements will be completely excluded from the national life in due time." Among the latest acts in the systematic anti-Semitic purge was the forced closing of a Jewish orphanage.

* * *

A ROMAN CATHOLIC PRIEST, the Reverend Joseph T. Clune of Hawthorne, New York, has recently taken up the cudgels of the church in the "Letters to the Times" column of the *N. Y. Times*. He explains why Ireland should stand by passively while the last democracy in Europe is done to death. It is possible that the pope will make him a prothonotary apostolic for taking such an undemocratic stand!

* * *

THE *Jewish Telegraphic Agency* tells of a special "Jewish Institute" in Prague where Nazis are trained to masquerade as Jews in order to filter into democratic countries as spies and saboteurs under the guise of refugees. This Prague institute has a faculty of rabbis and other Jewish teachers who give courses, under duress, to selected Gestapo agents. They are taught Jewish customs, Hebrew ritual and Yiddish dialect. They are circumcized and undergo, if necessary, plastic surgery to resemble the real Jews whose passports and documents they bear. When properly trained and equipped, they are given ample funds and "allowed" to leave Germany.

In judging the severe British restrictions on refugees, whether at Haifa or in England, one should take such contingencies into consideration.

* * *

THE Public Education Association threatens to raise a constitutional objection against the N. Y. City Board of Education's recent decision to permit children to attend religious classes the last hour of each Wed-

nesday. The chairman of the Association's legislative committee claims that the decision exceeds the authority of the State statute "by employing public facilities and money to implement religious education". It pointed out that 1,000,000 cards will have to be filed, names listed, attendance reports and excuses checked weekly by the teachers and the principal's office. It also condemned as unwarranted the Board's discrimination between family and institutional religious education.

* * *

SUCSESSES in Nazi Europe have stirred the Jesuits to bolder activity in the Philippines where they now conduct an open campaign against Freemasonry. The Jesuits of the "Ateneo de Manila", a Manila college of long standing, put on a program in a weekly broadcast lampooning Masonry. Their college magazine, called "Commonweal", specializes in attacks on Masonry. The general character of this political meddling of the Manila Jesuits varies from the openly undemocratic to the subtly totalitarian. Their private machinations need no description.

* * *

THE clerico-fascism of Spain aims at foredooming South American democracy. Its short-wave broadcasts from Valladolid and elsewhere reveal a full-blown propaganda campaign contrary to democratic interests. A new "Council of Hispanicism" has been formed to show Latin Americans "that they are our brothers by the grace of God". (For "grace of God" understand Roman Catholicism.) General Franco endowed the Council with full jurisdiction over Latin America and the Philippines.

* * *

THE OATH of the Spanish Falanx (*Falange*), the only legal Spanish political party, requires Spaniards to swear "to fight unhesitatingly for the material and spiritual conquest of our Lost Empire", that is to say, South America. *El Correo Espanol* says: "Spain regards the Spanish-speaking American republics as her business. . . The Monroe Doctrine is employed with despotic aims against the fertile brotherhood of the Spanish peoples". Franco himself says: "Spain lives facing the sea, and Spain is going to command that sea whence comes our grandeur; this marvelous Bay of Vigo is one of the paths that shall lead us to Empire. Spain must not forget this!"

In spite of its poverty, Spain has just re-established its air line to South America. It is expected that it will also take over the routes of German-manned Lufthansa airline that has been barred by several South American countries. Presumably Franco will thus resume for Hitler the discontinued air espionage in Brazil and other countries.

It is an academic question as to who would relish a Catholic-Spanish domination of South America more, Franco or Pius.

* * *

THE NAZI good-will toward Catholicism is implied in dozens of apparently insignificant items that occur from day to day but are wont to escape notice. Such, for example, is the report of German help in the rebuilding of ruined churches in Poland. Nothing of this kind has been reported from Protestant countries. On the contrary, we are informed that the Nazis deliberately razed the old Sola church on the western coast of Protestant Norway "because it constituted a hindrance to an airport under construction".

In Belgium it was in the case of the universities that favor was shown the Catholic church. The three great secular universities have either closed or are threatened with closure on the grounds of being "hotbeds of Judaeo-Masonic influence". Since this trumped-up charge automatically exculpates the Catholic university, it continues to go its blissful way profiting by the persecution of other universities.

Nazi officials boasted recently over the radio of 10,000 institutions in Germany conducted by the Catholic church, a number greater than that in existence previous to Hitler. The Vatican, anxious to keep up the pretence of a rift with Germany, was embarrassed by the revelation. Unable to contradict these figures, it attempted to hem and haw in reply—but the facts remain untouched and undenied.

* * *

THE PRESS of England has been crying out for a retaliatory bombing of Rome. The sole voice of dissidence heard was that of the Roman Catholic *Tablet*. The voice of Roman ecclesiasticism was heard, too, in this country from every corner of the land. And in Canada Catholic Quebec put in an official governmental protest.

IN THE New Europe of Hitler it is planned to exclude all Jews and establish a caste system of the remaining peoples. The Germans and Austrians will constitute the master race. The intermediate caste will comprise the Nordic races who will be "persuaded with moderation into willing cooperation." The lowest level will be made up of the Slavic races who will be deprived of all industrial pursuits so that they will be driven to the tilling of the soil. These helots will be the granary of Europe. None of them will be educated lest they become dissatisfied and foment rebellion.

The Government-General of Poland and the Bohemia-Moravian Protectorate are already being lashed to the ground by diabolic cruelties. Families are broken up; forced migration of 250,000 Czech youth spells depopulation; secondary education is utterly abolished in both countries; industries are destroyed or transferred to Germany unless indispensable for war. Total privation of fuel, lack of sufficient clothing and virtual starvation have lowered the birth rate far below the level of survival.

The Nazi newspaper *Ostdeutscher Beobachter* reveals that of Warsaw's 1,800,000 inhabitants more than 1,100,000 are destitute; that 40 per cent of the city's buildings are in ruins; that since early November the newer and undamaged part of the city is reserved exclusively for the German residents. *Vae victis!*

* * *

PIUS XII'S radio plea on November 24 for "an order of things more just and more harmonious", was so similar in word and thought to the self-justification of Nazi-Fascism that it was enthusiastically applauded by Il Duce's government. In fact the Italian radio network reproduced it at length. "Responsible political circles in Italy hailed it as proof of the Vatican's understanding of the Axis aspirations". (*N. Y. Times*, Nov. 26.)

In reply to Anglo-American protests, the Vatican, according to its best Jesuit technique, disclaimed responsibility for "interpretations placed on the Pontiff's words". It did not attempt to explain why the pontiff took these much-mouthed words from the lips of Goebbels.



Would You Marry An Archbishop---Along With Your Wife?

READ what THE CONVERTED CATHOLIC has to say and
show next month concerning:

"MIXED MARRIAGES IN THE CATHOLIC CHURCH"

YOU will agree that, according to the Catholic Church, marriage is no longer a sacred compact between man and wife, but a three-cornered affair by including the Archbishop of the diocese—who thereby acquires legal rights over all children, the marital conduct of husband and wife, their own and their children's religious opinions, method of education, etc. Following is a paragraph from the ANTE-NUPTIAL CONTRACT which a Protestant must sign in the Archdiocese of Milwaukee before obtaining dispensation to marry a Catholic:

"4. The parties hereto expressly state that they do hereby give to the Most Reverend Archbishop of Milwaukee, as the representative of the Roman Catholic Church, or his delegates or representatives, the right to enforce each and every promise herein contained in the event of the violation of the same by either party or both, and empower him to give full force and effect to the agreement herein contained."

NEXT MONTH THE CONVERTED CATHOLIC will contain a photostatic reproduction of this **FOUR PAGE ANTE-NUPTIAL CONTRACT** required for a mixed marriage in the Archdiocese of Milwaukee.

DON'T MISS IT! Copies are not available to the public, not even to the parties after signing it.

(It was made available to us by a dissatisfied priest)

BOOKS AND PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

THE CATHOLIC CRISIS, by George Seldes. A factual survey of the policies and politics of the Catholic Church in the United States, Canada, South America and Europe. 357 pages; Price.....\$3.00

ROME STOOPTS TO CONQUER, by E. Boyd Barrett, ex-Jesuit priest. A penetrating analysis of the relation of the Catholic Church to Fascism and Democracy. Price.....\$2.75

THE SOUL OF A PRIEST, by L. H. Lehmann, former Catholic priest. The odyssey of a soul from the Roman priesthood to Evangelical Christianity. 150 pages; Price.....\$1.00

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THE DRAMA OF WILLIAM OF ORANGE, edited by L. H. Lehmann. The Proscription of William of Orange and his famous Apologia in answer thereto. Tells of Holland's fight against religious and civil tyranny. 118 pages; Price: paper covers, \$1.00; cloth bound\$1.50



PAMPHLETS:

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MIXED MARRIAGES05

READ:

"NAZI-FASCISM AND CATHOLIC ACTION"

in our next issue

Bound Volumes of THE CONVERTED CATHOLIC for 1940

SCARCITY of copies of "The Converted Catholic" for January and February will reduce the number of bound copies for 1940 at our disposal to a mere 25. The volume will make a book of 300 pages of information that will always be valuable. We offer these 25 volumes, as long as they last, for \$5.00 each—or what have you. Proceeds to help us expand in 1941.

